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CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

THEOLOGICAL MONTHLY.

VOL. VII. SEPTEMBER, 1927. No. 9.

Brief Sketch of the Synoptic Problem and the Relation of the First Three Evangelists to St. John.

REV. E. MEIER, Sheboygan, Wis.

Luke, the Evangelist, characterizes his gospel as a "treatise of all that Jesus began both to do and to teach." Acts 1, 1. Accordingly, we may term the four gospels treatises of all that Jesus did and taught. These historical records embrace almost one half of the New Testament. The longest gospel was written by St. Luke, who, in point of bulk, has contributed more than one-fourth of the New Testament writings, the greatest portion by any New Testament penman.

A characteristic feature of the gospels is that they quote Christ's words amply. The expressions *ἀπεκρίθη* or *ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν ὁ Ἰησοῦς, ἔλεγεν πρὸς αὐτούς, ἐλάλησεν Ἰησοῦς, ἔφη αὐτοῖς, ἐτέλεσεν τοὺς λόγους,* etc., occur frequently. The greater half of the Gospel according to St. Matthew comprises Jesus' spoken word; in fact, His oral teaching constitutes nearly one half of the four gospels.

The agreement of Matthew's, Mark's, and Luke's gospels with each other is truly remarkable, and the similarity becomes pronounced when a comparison is made with the Gospel according to St. John. At the same time, upon a closer examination, a surprising difference between the first three evangelists will be noticed. This harmony and this divergency is termed the Synoptic Problem.

Time and again, the deviating elements have been advanced as an argument against the inspiration of the Bible. It will suffice to adduce one dictum, that by Dr. Marcus Dods, who says: "The second fact which appears to be incompatible with the idea of verbal inspiration is the fact that those who record the sayings of our Lord greatly differ in their reports." (*The Bible: Its Origin and Nature,* p. 115.) On the other hand, Semler, Lessing, and others argued against the authenticity of the gospels in view of their uniformity. (*L. u. W.* 42, 4, 122.)

To explain the problem, a number of theories have been submitted. Thus it has been claimed that Matthew was the oldest source and that Mark drew his information both from Matthew and Luke (Grotius). According to others, Luke was the oldest, and Matthew made use of Luke and Mark (Buesching). Again, some have followed the suggestion that Mark was the original evangelist, and that Matthew and Luke derived their data largely from him (Weisse). At the present time the so-called Two-document Theory (*Zweiquellentheorie*) has been adopted by many critics, the theory that in the main the Synoptic Gospels are founded on two writings, one of which contained anecdotes and the other discourses; as the author of the former Mark was named, who is said to have supplied the basis for Matthew and Luke or, at least, to have reproduced the source most faithfully. Now, since Matthew and Luke record matter, especially discourses, not found in Mark, these two writers, it is alleged, utilized another source, designated as *Q* or the so-called *Logia*. Renan writes: "The life of Jesus in the Synoptists rests upon two original documents: 1) the discourses of Jesus collected by Matthew; 2) the collection of anecdotes and personal reminiscences which Mark wrote from the recollections of Peter." (*Life of Jesus;* Burt Co., New York, p. 37.) But not one of these theories has been universally accepted. As Zahn says: "About results of the study of the gospels heretofore which have found general approval or can lay stable claim thereto one cannot speak." In point of fact, the difference of opinions among these critics leads to the suspicion that none of them is right. For notwithstanding the harmony of the evangelists in the choice of their sentences, phraseology, and subject-matter, there is nevertheless a marked diversity, and the theories advanced in no wise explain the problem. Heinrici remarks: "The attempts to arrive at assured results are kept alive by alternating criticisms, operating like a screw without a point." The numerous differences in word and phrase and often in the component parts are indeed inconceivable were we disposed to assume that the Synoptists had copied from each other. Judging from the past, it is only a matter of time, and another theory will be in vogue.

Reference has been made to the similarity and dissimilarity in the synoptic writings. What is their relation to St. John? In what respect is a concurrence noted? How do the Synoptists compare with each other? Let us specify. The four evangelists have this in common: What they wrote are treatises of what Jesus did and taught; they quote the Lord's sayings at length; in the early chapters all refer to John the Baptist as "the voice of one crying

in the wilderness"; the feeding of the five thousand is recorded by all; they describe the Lord's entrance into the city of Jerusalem amid the hosannas of the people, His suffering, death, and resurrection, and, finally, various appearances after the resurrection. Jesus is the "Son of Man."

The relation of the Synoptists to each other can be summarized as follows: They concur as to the historical trend. They set forth the events before Christ's public ministry: John the Baptist's preaching, Jesus' baptism, and the temptation (Matt. 3—4, 11; Mark 1, 1—13; Luke 3—4, 13); thereupon they take up the activity of Christ in Galilee (Matt. 4, 12—18, 35; Mark 1, 14—9, 50; Luke 4, 14—9, 50); then follows the journey to the Paschal Feast and the last happenings at Jerusalem (Matt. 19, 1—28, 20; Mark 10, 1—16, 20; Luke 9, 51—24, 53). Essentially we have the same story in consecutive order. Aside of the historical account, numerous coincidences present themselves in the sayings of our Lord, in which, in the main, a like choice of words obtains (Matt. 13, 3; Mark 4, 3; Luke 8, 5; Matt. 16, 24; Mark 8, 34; Luke 9, 23). Thus we have hundreds of prepositional phrases in the parallels and otherwise, employed in like manner by each writer. Certain set forms are used by all, sometimes with slight variations: *Ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν* (Matt. 7, 2; Mark 4, 24; Luke 6, 38); *ὁ ἔχων ὦτα ἀκουέτω* (Matt. 11, 15; 13, 9. 43; Mark 4, 9. 23; Luke 8, 8); *ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι* (Matt. 19, 30; 20, 16; Mark 10, 31; Luke 13, 30); *ὃς γὰρ ἔχει δοθήσεται αὐτῷ, καὶ ὃς οὐκ ἔχει καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ* (Mark 4, 25; Matt. 13, 12; Luke 8, 18; 19, 26).

The course of events often coincides, at times it varies. Manifold deviations become apparent upon a closer scrutiny of parallels. Not only does each evangelist add independent features, but the choice of words differs in part. (An interesting analogy with different incidental circumstances by one and the same writer is found Acts 9, 4—8; 22, 6—11; 26, 13—18.) To take an example, let us think of Christ rebuking the storm, Matt. 8, Mark 4, Luke 8. Matthew speaks of a *σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσσῃ;* Mark writes: *γίνεται λαῖλαψ μεγάλη ἀνέμου*; Luke says: *κατέβη λαῖλαψ ἀνέμου εἰς τὴν λίμνην;* Matthew: *τότε ἐγερθεὶς ἐπετίμησεν τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ, καὶ ἐγένετο γαλήνη μεγάλη;* Mark: *καὶ διεγερθείς, ἐπετίμησεν τῷ ἀνέμῳ, καὶ εἶπεν τῇ θαλάσσῃ, σιώπα, πεφίμωσο. Καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη;* Luke: *ὁ δὲ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη.* The illustration is

typical for other parallels. Certain events and discourses are related by only two writers: The account of the beheading of John the Baptist (Matt. 14; Mark 6), the story of the Syrophenician woman (Matt. 15; Mark 7), the Sermon on the Mount (Matt. 5—7; Luke 6), the healing of the centurion's servant (Matt. 8; Luke 7); the widow's mites (Mark 12; Luke 21). Others are recorded by only one evangelist: the account of Joseph and Mary before the Savior's birth (Matt. 1); the wise men from the East, the flight to Egypt, and the massacre of the infants (Matt. 2); the parable of the tares among the wheat, the hidden treasure, the pearl of great price, and the net (Matt. 13); the tribute-money (Matt. 17); the laborers in the vineyard (Matt. 20); and others. Recorded only by Mark: the seed growing secretly (chap. 4); the young man with only a linen cloth (chap. 14); by Luke: the account of Zacharias, Elisabeth, and Mary (chap. 1); the nativity at Bethlehem, the shepherds, Simeon and Anna, Jesus in the Temple in the midst of the doctors (chap. 2); Jesus' raising of the widow's son (chap. 7); story of the Good Samaritan, the one thing needful (chap. 10); the parables of the lost sheep, the lost coin, and the prodigal son (chap. 15); Zacchaeus, the publican (chap. 19); and others. Some events are recorded more fully by one evangelist than by another (Matt. 4, 1—11; Mark 1, 12. 13). The words: "Blessed are your eyes, for they see," etc., are employed in different connections by Matthew (chap. 13, 16. 17) and Luke (chap. 10, 23. 24); also the Lord's Prayer (Matt. 6; Luke 11). Not all prepositional phrases are used alike by the Synoptists: Matt. 9, 2 and Mark 7, 30 *ἐπί* appears with different cases; Matt. 22, 37 has *ἐν* and Mark 12, 30 *ἐκ*. Luke 10, 27 has both prepositions. Furthermore, the combination *βασιλεία τῶν οὐρανῶν* is found only in the Gospel according to St. Matthew. Mark employs the word *εὐθύς — εὐθέως* profusely (cf. the first chapter); this peculiarity stands out conspicuously in the translation "straightway," "immediately," "forthwith," "anon." He also furnishes a number of Aramaic expressions with the proper translation (3, 17; 5, 41; 7, 11. 34; 10, 46; 14, 36; 15, 22. 34); also Latin words are frequent (2, 4. 9. 11; 5, 9. 15; 6, 27. 37. 55; 7, 4; 12, 14. 42; 15, 15. 16. 39. 44. 45). Luke, the physician (Col. 4, 14), supplies the exact terminology in accounts mentioning ailments, the proper care for patients, and the parts of the human body (4, 38; 5, 12; 6, 6; 7, 2; 8, 42; 10, 30—37; 16, 20—22; 18, 13; 22, 50; 23, 29. 48).

The contents of the Gospel according to St. John differ materially from those of the other gospels. Had we only the writings

by the Synoptists, it would appear that the Lord's public ministry terminated after a period of about one year. But in the Gospel of St. John, at least three Passovers are mentioned (2, 13; 6, 4; 12, 1, the reference in 5, 1 being disputed). According to the Synoptists, Christ's activity, in the main, takes place in Galilee. True, John mentions historical events in this province (1, 43; 2, 1—12; 4, 3. 43—54; 6; 7, 1; 21, 1), but the major happenings recorded by him occurred in Judea (2, 13—4, 2; 5; 7, 10—53; 8—10; 11; 12; 13—20). The only Galilean incidents which he narrates in common with them are those found chap. 6, 1—15 and vv. 16—21, the latter with Matthew and Mark. The Samaritan account, chap. 4, is distinctive. In the history of the Passion and resurrection, a relative concurrence being evident, the divergency likewise is perceivable. Cf. chaps. 12—13 and Matt. 26, Mark 14, Luke 22; John 14—17, chaps. 20—21, and Matt. 28, Mark 16, Luke 24. Whereas the Lord's sayings, in general, correspond in the synoptic writings, no parallel is found in them to the longer discourses in John. The language and style in this gospel are unique and elsewhere only found in the epistles of St. John and perhaps in one other passage, namely, Matt. 11, 27. Very few verbal parallelisms with the Synoptists are noted; cf. John 6, 5—13; Matt. 14, 15—21; Mark. 6, 34—44; Luke 9, 11—17, where numerous points of contact between the Synoptists are to be observed and a limited number between John and the other evangelists. Cf. also John 4, 44, Matt. 13, 57, Mark 6, 4. The subjective form in the sayings of Jesus is truly impressive: "I am the Bread of life," "I am the Light of the world," "I am the Door of the sheep," "I am the Good Shepherd," "I am the Resurrection," "I am the Way, the Truth, and the Life," "I am the true Vine." Nowhere does John employ the parable form as used by the other writers. The following dialogs are distinctive: Jesus and Nathanael (chap. 1); Jesus and Nicodemus (chap. 3); Jesus and the Samaritan woman (chap. 4); Jesus and Martha (chap. 11); Jesus and Peter (chap. 13); Jesus and Pilate (chap. 18); Jesus and Mary Magdalene (chap. 20); Jesus and Simon Peter (chap. 21). Significantly St. John writes: "Many other signs truly did Jesus in the presence of His disciples which are not written in this book." Chap. 20, 30.

Most certainly the four gospels are the inspired Word of God. They are in the highest sense a fulfilment of the prophecy of Jesus: "Ye also shall bear witness," John 15, 27; and: "When He, the Spirit of Truth, is come, He will guide you into all truth," John 16, 13. It is not amiss, however, to hold an opinion which presents a fair

solution to the Synoptic Problem, but this view must not run counter to the inspiration of the Scriptures. Very likely — thus many eminent Bible students contend — soon after the Lord's ascension, an "unwritten gospel" of what Jesus did and taught (Acts 2, 22—24) was repeated time and again, and this formed the basis of what was written by the Synoptists. As to the divergencies: Each evangelist had certain readers in mind, and each writer maintained his individuality, employing his own method of research. This individuality and research of the four evangelists and the fixed oral account the Holy Spirit employed when His Word was penned as "a declaration of those things which are most surely believed among us." Luke 1, 1.

How to Remain Abreast of the Times in Knowing Theological Literature.

Almost a thousand years before Christ the wise King Solomon stated that of the making of books there is no end. He had good reasons for this complaint, if it is to be regarded as a complaint. He himself was a most voluminous author, having written, according to Scriptures, three thousand proverbs and a thousand and five songs. His library, or the Royal Library, may well have contained thousands of manuscripts. Even in the days of Abraham the library of Ur of the Chaldees was noted for its many treatises, remnants of which have lately been excavated. Professor Sayce states that the very fellaheen of Egypt used the books of their day with the greatest facility. The civilization of the entire Orient in the time between 2000 and 600 B. C. was at least as high, regarded from the standpoint of mere human advancement, as that of the England of George III. So the libraries were well stocked, and Solomon owned his share of the world's books. It is not to be wondered at, therefore, that he felt the obligation of keeping in touch with the world's progress in letters as a task.

This task has grown to immense proportions since the invention of the printing-press. Even in Luther's days, when all the setting was done with rather clumsy letters, and entirely by hand, it required a stupendous amount of energy to remain abreast of the times in the matter of new publications. Since the time of Luther the difficulties of the problem have multiplied in a most amazing manner. In Europe, libraries of one million volumes are no longer unusual. In America we have at least the Congressional Library

that has assumed such proportions, while the libraries of many of our universities and most of our large cities now include between five hundred thousand and one million volumes, and many of them are growing at the rate of three thousand volumes a month, or more than thirty thousand volumes a year. This means, of course, that no individual person can be at home in every department of human learning. The encyclopedias which have now been published for about a century have become an actual necessity in the life of a cultured person.

But what is true in a general way concerning the entire field of human knowledge is true also of the department of theology. Just as we have specialists in every division of medicine and surgery, just as we have specialists who have divided the field of dentistry in a number of special departments, just as the legal profession has now been developed to such an extent as to make specialized branches necessary, so we are realizing more and more that the field of theology has grown to most amazing proportions.

This does not mean that we shall have to divide the profession, as the other professions have been divided, or separated, into subsidiary departments. It is true that the Scriptures have given us a clear hint concerning the possibility of having auxiliary offices in the Church, all of them subsidiary, or ancillary, to the one office of the ministry which God Himself has established. It is true that we now have deacons and deaconesses; we have Christian day-school teachers and Sunday-school teachers; we have special officers in charge of charitable institutions and certain features of educational endeavor. But this is all in the interest of more efficient work. We cannot relieve the one great office of the Church of its responsibility with regard to the whole field of a congregation's activity. For that reason we cannot change fundamentally the manner of training which is given to the men who are preparing themselves for the holy ministry. They are required to be "apt to teach," that is, they are to be able to preach the Gospel of Jesus Christ for the salvation of men, witnessing for the Savior both publicly and privately. This includes all the pastoral work and the educational work of a congregation as well. For that reason we must continue to give courses in fundamentals of theological education, such as exegesis, dogmatics, homiletics, catechetics, and church history. In these departments of knowledge every candidate for the ministry ought to be at home.

But after one has entered the ministry, the question very naturally arises: How may I remain in touch with the general field

of theology, so that I may at least in a general way be familiar with the outstanding publications in the field? The interest of a pastor will be connected with the actual preparation for his ministry, first of all. He will actually want to know which books in the great departments of theology will be of direct value to him for the purpose of remaining in touch with theological thought, especially in its application to changing conditions in the Church. Besides, most pastors will feel themselves attracted to the one or the other department of theological learning. One pastor will desire to make further progress in the field of exegetical theology, not only by studying Scriptures for himself, but also by making use of the material gathered by others. Another may be interested in systematic theology, another in historical theology, and still another in practical theology. Without becoming a one-sided specialist, a pastor will pay particular attention to special features in his chosen field of knowledge. And to this must be added a third fact, namely, that most pastors will want to know at least what is being done in the general field of theological knowledge, since it may happen at any time that a conference paper must be written or some other particular study is required of them.

The question is a very practical one, but it can be solved without too much difficulty. In the first place, every pastor will be able to set down a nucleus of a theological library on the basis of his notes in encyclopedia and methodology. To this may be added the bibliographical notations which one will make from time to time as the teacher mentions a valuable book in any one department of theological knowledge. If these lists are entered in a special notebook, with such notations of a critical nature as may be available, there will be an excellent basis for further exposition. Some further material can always be gotten from catalogs of theological seminaries, especially of the more conservative type. To some extent the book-lists of the great publishers will prove of value, although it may be necessary to confine oneself to such publications as come from reliable houses and are put out by standard authors.

But one of the best sources of information, also for the further development of a good theological bibliography, is that which is contained in the various reviews in our own theological publications and in those of other conservative bodies. It is true that one may not wish to index book reviews. One may, of course, occasionally enter a few sentences from a thorough book review in his commonplace book. But one may always do one thing without trouble, and that is to enter the name of the book in his list of theological pub-

lications, possibly with a short characterization of the book or with the notation as to whether the reviewer gave a favorable or an unfavorable opinion. If this idea is carried out consistently for a number of years, every pastor ought to be in possession of a list of books which will stand him in very good stead and will most likely serve for all the regular needs and for some of the extraordinary requirements in the work of his office. K.

"World without End."

Many a churchgoer is perplexed by the phrase which he hears, on an average, once in every service, "world without end." The connection in which the words occur in the collects is such that one instinctively feels what is meant. There is hardly a worshiper of ordinary intelligence who would not say that according to his surmise the phrase is a synonym of "always" or "forever." But thoughtful people would like to have the words explained, and a few remarks on them will not be amiss.

The phrase is found in the English Bible. As far as I am able to discover, it occurs twice in the King James Version, in Is. 45, 17 and Eph. 3, 21. The former passage reads: "But Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded world without end"; the latter: "Unto Him be glory in the Church by Christ Jesus throughout all ages, world without end." If we look at the original, it is clear at once that the meaning of the phrase in both instances is "forever." In the Isaiah passage the respective Hebrew words are עַד־עוֹלְמֵי עַד, meaning, "to the ages of eternity," which, of course, is equivalent to "always," "forever." Eph. 3, 21, we have a remarkable accumulation of impressive words: *εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων*. Literally translated, the meaning is: "to all the generations of the age of the ages." Age of the ages (*αἰὼν τῶν αἰώνων*) is an expression formed in Hebrew fashion to denote the highest degree of something. Compare Holy of Holies. Age of the ages is the latest age, the age without end, eternity. We might render therefore: "to all the generations of eternity." Eternity is here thought of as comprising an endless number of generations, generation standing for the time normally occupied by a generation. The New Testament Greek-German Lexicon of Preuscher, which is being brought out at present in a new edition by Walter Bauer and has reached the seventh instalment, says in explanation of *γενεά:*

"3. Die Zeit einer Generation . . . als ungefaehr 33 Jahre angenommen, indem der zunaechst festgehaltene Begriff mehr und mehr schwindet und der des Zeitabschnittes uebrigbleibt." If we said, "to all the centuries of eternity," we should have something very similar. The Greek, then, simply is a strong term expressive of endless duration. This concludes one section of my brief examination.

The question remains: How could the idea "to all eternity, forever," be clothed in these words, "world without end"? We must recall that the Greek word *αἰών,* which has the meanings "age" and "eternity," likewise is used in the sense "world." For instance, in Heb. 1, 2 we read that God, through Christ, made the worlds (*τοὺς αἰῶνας*) and in Heb. 11, 3, that the worlds (*τοὺς αἰῶνας*) were framed by the Word of God. The English scholars used this translation likewise in passages where they might have rendered "time" or "age." The *Standard Dictionary* quotes 1 Cor. 10, 11, "upon whom the ends of the world are come," which, if literally translated, would read: "upon whom the ends of the ages have come." As the *Standard Dictionary* remarks, world is used in the sense of "a period in the course of the divine dispensation; an age, eon, or dispensation." Substitute eon for world in the phrase under discussion, so that it reads "eon without end," and the words become more intelligible to us. We are then no longer thinking of this material world, but of a period of time. Let us consider, furthermore, that the prepositional phrase "without end" is a modifier belonging to world and can be given by the adjective "endless," "eternal"; making the substitution, we have the expression "endless eon." But it must be admitted that even with these changes the expression "throughout all ages, endless eon," still sounds somewhat mystifying. How is the construction to be explained? We have to take eon as an accusative (objective case), expressing extent of time and used adverbially. Compare the objective case in the sentence: He suffered *many years.* It is true, the singular "eon" is unusual in such a construction. According to our present way of speaking we should say "throughout all ages, endless eons," employing the plural. If we change the phrase in the doxology, Eph. 3, 21, to read: "Unto Him be glory throughout all ages, endless eons," we shall probably still be taken aback somewhat by this use of the objective case, but we shall understand what is meant. The English objective case would not cause this difficulty in a sentence like the following: Glory be to Him throughout all ages, all the years of eternity. Our modern usage has made us quite familiar with such

constructions. Conceive "world without end" to be such an adverbial accusative, expressing extent of time, and the problem of the phrase will be solved.

In conclusion I shall quote what *Cook's Commentary* says concerning these words: "The formula 'world without end' has grown so familiar to us that it seems hopeless to change it; but it is inexact and very misleading (this will be seen by any attempt to translate it into a foreign language). If it were possible, it would be better to substitute for the word in the text, 'through the duration of all time.'"

THE THEOLOGICAL OBSERVER.

August Herman Francke Anniversary. — On June 8, 1727, there died a man in Germany whose memory deserves to be kept fresh and alive — the celebrated Francke. On account of his splendid and very successful efforts in behalf of the poor and the unfortunate it is often forgotten that he was a man of great philological attainments and served as professor of Greek and Oriental languages at Halle. While he was still a student, he read in less than two years the entire Hebrew Bible six times. As pastor in Erfurt he became so popular that the Roman Catholic authorities ordered him to leave the city within twenty-four hours. At Halle, where he was both professor and pastor, his labors were truly prodigious and were characterized by love of the Savior and of suffering humanity. He was especially interested in Christian education. Not only did he care faithfully for the young people of his congregation, but he opened a school for the children of the poor and founded an orphanage, which was gradually added to and developed into a number of institutions in which the interests of mercy and of useful knowledge were served alike. Of his zeal for the spreading of the saving Gospel, his support of the first Protestant mission in India, founded by the Lutherans Ziegenbalg and Pluetschau in 1705, is eloquent testimony. We may mention, by the way, that it was the son of August Herman Francke who was instrumental in procuring the services of H. M. Muehlenberg for the American Lutheran Church. The spirit that actuated this man of God is indicated by the inscription he placed on the first building which housed his family of orphans: "They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles." Is. 40, 31. — With all his warm-hearted Christianity and splendid achievements, Francke was not entirely free from pietistic errors, and hence the following statement of the *Lutheran*, excellent as it is in the main, is not quite comprehensive enough, being too lenient with respect to Francke and Spener: "One contemplates with regret that Francke's successors, among them his own son, brought the pietistic awakening into disrepute. It soon degenerated into emotionalism, fanaticism, or pharisaic narrow-mindedness, while it frowned upon doctrine as set forth

in the Lutheran Confessions as obstacles to vital Christianity. The pendulum swung so far away from dead orthodoxy as to land the Lutheran Church into the meshes of rationalism; for pietistic subjectivism is bound to create a revulsion of sentiment against itself sooner or later. In losing its foothold on the objective Word, it was like a vessel at sea without star or compass. Neither Spener nor Francke must be held responsible for the drift of things a generation or more after their death. They planted their feet on the objective Word, but insisted that that Word must become spirit and life in the Christian before he can be worthy of the name he bears."

The Status of the Layman in the Lutheran Church. — An editorial notice in the *Lutheran,* June 30, on the death of Mr. George Schlegelmilch brings out what kind of laymen the Lutheran Church likes to have and how she manages to have that kind: —

"Only our Father in heaven can balance the values of local and general service in the Church; persons appraise their fellow-workers by their associations with them. It is certain that a congregation in Philadelphia is tremendously indebted to the lifelong work and interest of this devoted layman. It is likewise certain that he stamped his idealism on general objectives of the Lutheran Church. Among these was his conviction that the laity can and should understand the doctrines, practises, and government of the Christian Church. He believed the ministry able by special training to equip themselves with knowledge of the principles of our faith and their application to life. He was eager to learn from pastors what their better opportunities had taught them. But he did not grant that there are teachings and revelations which are intended only for pastors and are too mystical for the laity." E.

The Doctrine of "Evolution Itself in Process of Evolution." — It cheers one to see a believer (term used advisedly) in evolution make use of the above expression instead of the well-worn, lying phrase: established facts of science. A review of *The Gist of Evolution,* by Horatio H. Newman, written for the *St. Louis Globe-Democrat* of July 16 by Rev. J. R. Dodson, contains the following: —

"This distinguished scholar, professor of zoology in the University of Chicago and author of many scientific books, participated as an expert in the Scopes trial and has prepared this little book in response to many requests that he give a simple, lucid, untechnical statement of what evolution is and what it is not, a statement that the average intelligent man could understand. He has gladly and successfully attempted the task. It would be difficult to find anything simpler or clearer than this account of the most fruitful working hypothesis that science possesses. He first removes misunderstandings, showing that *there are no finalities in science;* that its theories are always subject to change, expansion, and restatement, and that *the conception of evolution is itself in process of evolution.*"

The reviewer then goes on to speak of the alleged "religious hostility" towards science and proceeds: —

"There is nothing new in the present attack except the attempt

to use legislation to prevent men of science from giving expression to what they *believe to be the truth.* The evidence for evolution is literally the whole science of biology, and it is here presented in brief outline. *Practically all biologists* accept the fact of evolution. They differ not about this, but about the causes of evolution, about the factors responsible for the changes we know to have occurred. It is probable that some important causal factors are yet undiscovered. One may reject the Darwinian factor of natural selection and survival of the fittest and still believe in evolution, as, in fact, some scholars do." (Italics our own.)

The review calls for a few remarks. 1) "Men of science" and "what they *believe* to be the truth" are contradictory terms. 2) One purpose of the late legislative battles has been, not to prevent men of science from giving expression to what they believe to be the truth, but to prevent the believers in the hypothesis of evolution from foisting their ideas on unsuspecting youth as established facts. 3) We have here an illustration of how "scientific myths" (we know we are using contradictory terms) originate. The reviewer said: "Practically all biologists." The head-liner wrote: "Theory accepted by all biologists." And when the professor spoke of "theories," the high school teacher translated it into "facts." E.

Number of Indians in the United States. — One of our exchanges submits a few sentences on this subject which are of interest to all of us: "Information from the Washington Methodist correspondent, the Rev. H. E. Woolever, shows that the Indians of the United States are increasing and not decreasing, as has been generally supposed for many years. There are now 350,000 of them, as compared with two hundred and seventy odd thousand in 1900. Denominational jealousies [?] have prevented the Grant method of Christianizing the tribes from being pursued to success. To the Church's inexcusable neglect is due the fact that much pagan blood flows in the veins of the tribes." The fathers of the Missouri Synod were well aware of the debt which the white people of America owe the Indian. May their children likewise be alive to this obligation!

A Very Successful Collection. — The Presbyterians have been endeavoring to raise a fifteen-million-dollar fund in order to put into effect a new pension plan. At the recent meeting of the Presbyterian Assembly it was announced that the efforts had met with success. A correspondent writes: "Mr. Hayes's speech [Mr. Hayes was chairman of the laymen's committee] was heard with rapt attention and marked enthusiasm, and when he announced that the fund had been subscribed and that the new pension plan was to be made effective at once, the vast assembly rose to its feet and burst into applause, after which it gave spontaneous expression to its thoughts and feelings by singing 'Praise God from Whom All Blessings Flow.'" A few interesting details may be added. One church, Madison Avenue Church of New York, contributed $443,000, the highest of any individual church. Over 30,000 men and women contributed their services to make the collection a success. Contributions were received from

110,000 families. The individual contributions ranged from 25 cents to $300,000. Six wealthy laymen bore the expenses of the campaign. The new plan was declared operative as of April 1, 1927, with payment of contributions and annuities beginning October 1, 1927.

Zionists in Palestine. — While Zionism is nothing but a dream which will never be realized, it is interesting to note that it has developed considerable strength in Palestine. Mr. Thomas M. Chalmers, missionary director of the New York Jewish Evangelization Society, writes: —

"A statistical summary according to the number of institutions, teachers, and pupils under the supervision of the Education Department of the Palestine Zionist Executive and supported chiefly by the funds of the Keren Hayesod (Palestine Foundation Fund), shows that for the year 1926—27 there were 194 institutions under its supervision, comprising 86 kindergartens, 93 elementary schools, 4 technical schools, 4 teachers' seminaries, 4 profession schools, and 3 educational institutions of various types. In these 194 institutions, there were 742 teachers and 18,593 pupils. During this year the number of orthodox educational institutions increased from 45 to 53, with 215 teachers as against 179 a year ago. The number of pupils has increased from 4,531 to 5,498 during the year. The institutions under the supervision of the Vaad Hatarbuth (Committee of Culture) increased from 27 to 36 during the same period, while the number of its teachers grew from 46 to 58 and the register of its pupils from 699 to 1,180."

The Status of Prof. Machen at Princeton. — Our readers will remember that the Modernists in the Presbyterian Church are not at all satisfied with the appointment of Prof. J. Gresham Machen to the chair of Apologetics at Princeton Seminary and last year, during the meeting of the General Assembly, prevented confirmation of this appointment. At the recent Presbyterian convention the following recommendation of a special committee which had investigated the situation was adopted: "That pending this reorganization [of the Seminary] the appointment of Prof. J. Gresham Machen to the chair of Apologetics and the appointment of Prof. Oswald T. Allis to the Helena chair of Semitics be not confirmed; and that the further consideration of these appointments be deferred till after the reorganization proposed in this report shall have been effected." On the floor it was stated by the chairman of the committee which made the recommendation that the intention was not "to place any stigma on either Professors Machen or Allis"; that the purpose was merely "to withhold promotion of these men till the enlarged committee had had time to look further into the situation, and that he [the chairman of the committee] anticipated that ultimately both of these men would not only be retained on the faculty, but promoted to full professorships." A Liberal offered the motion that the General Assembly request Dr. Machen to resign from the faculty of Princeton Theological Seminary; but the *Presbyterian* says that "unfavorable reaction on the part of the Assembly to this proposal was so quick and pro-

nounced that no one had the hardihood even to second the motion." At present, then, the case is still *in statu quo*. It seems certain, however, that Dr. Machen's splendid testimony to evangelical truth is exerting a vast influence.

Is the Bible the Word of God? — The late David James Burrell in a sermon which was published recently treated this question thus: —

"But the question is, How are we to know that the Bible is the Word of God? Does the mere say-so of Jesus make it so? Certainly not for those who are not as yet convinced that He was what He claimed to be. But there is a sure way.

"To begin with, open the Book. It is entitled to a square deal. The man who, being taken up in the lips of talkers, condemns the Bible without knowing what it contains is self-convicted, so far forth, as a dishonest man.

"Read the Book. And when a man begins to read, he at once discovers that the Book sets up a stupendous claim for itself, to wit, that it was 'written by holy men as they were moved [literally, borne onward, like a ship before the wind] by the Spirit of God.' Nor is this claimed for portions, but for the whole of it; as it is written, 'All Scripture is given by inspiration'; the word being *theopneustia*, literally 'breathed of God.' If that claim is valid, it behooves every right-thinking man to know it.

"Furthermore, search it. So said Jesus: 'Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me.' The word rendered 'search' is *ereunate*, used of a hound on the scent. Shall we search it critically? Why, certainly. The Book shrinks from no ordeal by fire or fuming acid so long as there is an honest quest of truth. All that it asks of its critics is that they approach it with an open mind, free from prejudice and willing to be convinced. Is that too much?

"And then what? Abide by the outcome. If the Book vindicates its claim, then every supernatural fact of the Gospel rests on evidence furnished by the authority of the living God. Otherwise the truth-seeker is left to shift for himself like a shipwrecked mariner without chart or compass on an open sea.

" 'Do you mean,' asks somebody, 'that your religion is the religion of a Book?' Certainly, why not? Precisely as our republic rests upon a written Constitution. Its basic principles are there, writ so plain that the wayfaring man, though a fool, need not err therein. Pointed fingers are not arguments. If the Bible could have been laughed out of court, the Lucians and Voltaires and Ingersolls would have disposed of it long ago; but because it stands to reason that no thesis can hold its own without foundation in ultimate and infallible authority, the long-derided, unfairly criticized, mutilated, and maltreated Bible stands as the best seller in the book markets of the world to-day.

" 'But if Christ was Himself "the fulness of the Godhead bodily," what need of any further revelation of the truths that center in God?'

Let it be remembered that Christ lived in a remote corner of the world for a brief period of thirty years; yet He came avowedly to establish a religion for the whole world and all the centuries. In order that His teachings might be thus universalized and perpetuated is it not obvious that they must be recorded somewhere and somehow? And where better than in a Book 'written by holy men as they were moved by the Spirit of God?'"

Convention of the United Danish Lutheran Church. — The United Danish Evangelical Lutheran Church met June 7 to 12 at Blair, Nebr. The convention for the first time used a new *Hymnal for Church and Home,* just off the press of the Danish Lutheran Publishing House at Blair, a joint product of the Danish Lutheran Church and the United Danish Lutheran Church. The new hymnal, which devotes fourteen pages to liturgical services, translated from the order of worship used in Denmark, and sixteen pages to Scriptural readings, contains 402 hymns with music, many of which are translated from the Danish. Since American immigration restrictions have deflected to Canada a large immigration from Denmark, the synod perfected its machinery for Home Mission work by the creation of a Church Extension Board with funds assigned for its operation. At the present time six home missionaries among the Danes in Canada are being supported. Other actions of importance at the convention included a definite decision to participate in the Lutheran World Convention movement by sending President N. C. Carlsen as official delegate to the second Lutheran World Convention at Copenhagen in 1929 and the approval of plans for the continued development of Dana College and Trinity Seminary at Blair. The synod participated in the dedication of the new men's dormitory, built at a cost of $75,000, and approved the erection, during the coming year, of another dormitory, a new administration building, and a combination gymnasium and auditorium. During the closing sessions of the convention, alumni of the institution pledged $30,000 to erect a gymnasium-auditorium. The financial program for the institution contemplates an endowment of $250,000 and a plant worth $400,000.

MUELLER.

Helpful Hints for Ministers. — Addressing the Father Heyer Missionary Society at Mount Airy, Dr. S. P. Long, of Chicago, according to the *Philadelphia Seminary Bulletin,* gave the following advice: "1) Accept the first call you get, for it is the one most likely to be genuine. 2) Rise early in the morning; for God's business is the biggest business in the world and needs all of our time. 3) Be on time, even if others are not. Begin your service on time, even if only one person is present; you will finally teach the others punctuality. 4) Preach for catechumens; don't be afraid of doctrine and the catechism. Each sermon should contain an evangelistic appeal. 5) Preach for preachers. If a congregation exists for thirty years or so without producing a candidate for the ministry, you can be sure [?] that the congregation is dead and also its minister. 6) Stick to your post and work out any problem you may encounter. Don't be continually looking for a 'better' opening elsewhere. 7) Preach to

children. They too often leave for home after Sunday-school. Preach to the children, and the grown-ups may also be able to understand. 8) Teach your people to pray for you, and do you pray for them. A praying Church is a Church of power. 9) Prepare your sermon carefully, putting into it all you have; but leave room for God to enter in and give you new and better thoughts. 10) Go to the people and preach to them. Go into the streets [?] where they are. That is what Jesus did. 11) Make use of all things for the spreading of the Gospel that are provided by God. Though the automobile may take people away from church, it can also bring them to church from a distance. Make use of the radio. Even Jews and Catholics listen in. 12) Never think of retiring from your work. Professor Henry Eyster Jacobs, aged though he may be, is a youth in God's hand. Stay in the harness." Most of what Dr. Long says, has our hearty endorsement. At two places we inserted a question-mark, either because the assertion appears too sweeping or because it requires more discussion and consideration before it can be accepted.

Martyrs to Error. — "The Mennonites have obtained the charter they desire from the government of Paraguay, and 2,000 of them have already migrated there. . . . Not only are more than one hundred thousand Mennonites expected to arrive at the Paraguayan Chaco within the next few years, but forty-two other non-combatant sects are watching them, and several of these have already planned to join the migration. . . . This sect and 42 other sects springing from the same source have been persecuted by both Catholics and Protestants as a result of their belief that war is against the will of God and the teachings of Christ. Many went to Russia" (which granted military exemption in 1786, but rescinded the grant in 1870), "175,000 came to the United States and 25,000 to Canada. . . . Unable to obtain from any state the charter they wished, which made of the Mennonite community a sort of state within a state and granted them exemption from all military activities, they have been forced to content themselves as best they could as ordinary members of the community. But following the persecution to which all non-combatants were subjected, particularly in Canada after the World War, agents started out once more to find a suitable place for Mennonite migration. The place was found on the Eastern Andean slope, where 3,000,000 acres of fertile land with most favorable climate will be settled by the Mennonites. . . . They will not have to fight the Indians, as did the Pilgrims; the Paraguayan government is supplying troops to do their fighting for them. . . . The charter granted to Mennonites is a unique and interesting one. It provides freedom from military service as combatants or non-combatants in time of peace or war, to practise their religion and to worship with absolute liberty; to make affirmations without oath in courts of justice; to administer their own schools and churches; to use their own language, which is German. . . . These are the advantages for which these land-loving people are breaking up their Northern homes and undertaking the long voyage to a land that has never been explored by the white man." (*American Review of Reviews,* June, 1927.)

While a contributing cause of the troubles of the Mennonites was their refusal to permit the Canadian government to supervise their schools, the underlying cause of their centuries-old troubles is their refusal to do military service; and *these* troubles are self-imposed. Their patient suffering, their heroic migrations, are not acceptable with God; for they are "not enduring grief for conscience toward God, suffering wrongfully." 1 Pet. 2, 19. The state is only exercising its God-given right when it demands military service of them. Rom. 13, 1 ff. The "conscientious objectors" are actuated by an erring conscience, and refusing to serve the state, they are refusing to serve God. — On the other hand, the state does well to respect the religious scruples of its citizens and to bear with them as far as may be. The Paraguayan government is showing fine statesmanship. It can well afford "to supply troops to do their fighting for them" in exchange for the industry and thrift of these simple, peaceable folk. However, these Paraguayan Mennonites cannot afford to have many hundred thousands of their kind follow them. They cannot afford to strain the good nature of the native Paraguayans to the breaking point. If the Mennonite state within the state should grow and prosper and, as a consequence, excite the rapacity of a neighboring state, the rest of the Paraguayans might not be willing "to do their fighting for them." History would repeat itself; the exemption from military service would be revoked, and the Mennonites would have to migrate to Tierra del Fuego and farther on. In other words, there is no place in this world for a state with a preponderance of Mennonite citizenry. The Mennonites need a place where they may shut themselves in from the rest of the world and where they are not shut in from the rest of the world. This impossible situation belongs to the penalty which error, an erring conscience, exacts of its votaries. E.

The Mysterious Element in Spiritism. — Houdini was convinced that there is nothing mysterious, supernatural, about Spiritism. "The library of Harry Houdini, the magician, has been received at the Library of Congress and will be available to students and scholars. It consists of 5,147 volumes of literature on the subjects of magic and spiritualism, collected by Mr. Houdini during his lifetime from all corners of the world. . . . Mr. Houdini was an intense and highly critical student of occultism and laughed at the idea that there is anything supernatural in what is called magic or spiritualism. He once wrote: 'During the last thirty years I have read every single piece of literature on the subject of spiritualism that I could find. I have accumulated one of the largest libraries in the world on psychic phenomena, spiritualism, witchcraft, magic, demonology, evil spirits, etc., some of the material going back as far as 1489, and I doubt if any one in the world has so complete a library on modern spiritualism. But nothing I have ever read concerning the so-called spiritualistic phenomena has impressed me as being genuine.'" (*Lutheran*, May 26, 1927.)

We and Sir Arthur Conan Doyle do not altogether agree with Mr. Houdini. *We* are in 99 per cent. agreement with Houdini. Fraud is responsible for, say, 98 per cent. of the spiritistic phenomena

and certain psychic, natural forces for one more per cent. But the remaining one per cent. is unmistakably of a supernatural origin. The British Society for Psychical Research has investigated a great mass of evidence on these matters, found three hundred and seventy cases which deserved special consideration and found eighteen where the "apparitions" could in no way be explained along the lines of fraud, self-deception, or natural, psychic forces. The disturbances in the house of Rev. Eliakim Phelps, Stratford, Conn., were inexplicable by any known principles of science. "Experts in science," wrote Rev. Austin Phelps, D. D., professor of Homiletics at Andover, "went to Stratford in triumphant expectation and came away in dogged silence, convinced of nothing, yet solving nothing. If modern science had nothing to show more worthy of respect than its solution of spiritualism, alchemy would be its equal and astrology infinitely its superior." Dr. Doyle is in 50 per cent. agreement with Houdini. He said in 1922: "Making every allowance for fraud, which has been greatly exaggerated, and for self-deception, which is far more common, there remains a great residuum of proved fact, etc. . . . High spirits do not redescend upon earth in order to tell fortunes or to advise on business matters. The true aim of all communication with spirits is consolation, knowledge of spiritual matters, including the condition of life after death, and self-improvement." We are agreed with Dr. Doyle on the reality of these apparitions, but not on the identity of the spirits. Dr. Doyle identifies them with departed men, Scripture with the evil spirits. — Evidently the Bible was not among the 5,147 volumes of Mr. Houdini's collection, or he did not believe its testimony. It gives plain testimony concerning spiritistic phenomena. E.

The Fallacy of Pan-Babylonists.—In his recent work *Babylonian Life and History* Sir E. A. Wallis Budge emphatically rejects the view which has been so strongly advocated by many scholars, *e. g.*, Delitzsch, Winckler, Jeremias, Jensen, etc., that the customs and religious ideas of the Hebrews were largely influenced by, and in many instances directly taken from, the Babylonians. In his preface the author takes very definite issue with this theory and especially with Professor Delitzsch. He writes: "A popular work of this kind is no place for the discussion of matters which are still the subject of animated disputes between the Assyriologists and theologians. But a reference must here be permitted to the attempts that have been made by the late Prof. F. Delitzsch and his followers to belittle the religion and literature of the Hebrews and to prove that they were derived from the Babylonians. It is admitted by all that the Hebrews, together with other Semitic peoples, inherited some of their legends, folk-lore, mythology, customs, laws, etc., from the Babylonians. But he who seeks to find in the Babylonian religious texts any expression of the conception of God Almighty as the great, unchanging, just, and eternal God or as the loving, merciful Father, or any expression of the consciousness of sin, coupled with repentance, or of an intimate personal relationship to God, will seek in vain. The Hebrew's sublime conception of Yahweh was wholly different from the Babylonian's conception of Bel-Marduk, or Shamash, or Ashur; and the difference

was fundamental. Yahweh was One (Deut. 6, 4); to the Hebrew there was no other; Bel-Marduk, or Shamash, or Ashur was only 'Lord of the gods,' just as in Egypt Ra or Amen was 'King of the gods.' The Babylonians may have developed a monotheism comparable to that of the Hebrews, but there is no evidence that they did, and there is no expression of it in their religious texts. And the accounts of the Creation given in Genesis and the story of the Flood are not derived from any Babylonian versions of them known to us. There are many points of resemblance between the cuneiform and the Hebrew versions, and these often illustrate each other, but the fundamental conceptions are essentially different. The Babylonian god was a development from devils and horrible monsters of foul form; but the God of the Hebrews was a Being who existed in and from the beginning, almighty and alone, and the devils of chaos and evil were from the beginning His servants." (p. IX.) Dr. O. T. Allis, in his review of this valuable volume on *Babylonian Life and History,* remarks very appositely: "The Pan-Babylonists are not as influential to-day as they were several decades ago; and the students of comparative religion are inclined to recognize other influences upon the religion of Israel as well as that of Babylon. But the tendency to ignore the distinctive claims of the religion of Israel is just as great. Consequently it is refreshing to find so strong a statement of the distinctiveness both as to the nature and the source of the Old Testament teaching, coming from one who as an archeologist has enjoyed opportunities second to none for the study of the history, literature, and religion of the Babylonians." MUELLER.

Parents and the Education of Their Children. — The following article, presenting the student's view, appeared in the *Christian Register.* That it contains some hard facts cannot be denied.

"I am in high school. I have to take Latin, English, Geometry, Physics, and French this year. I am on the baseball and football teams and am doing some track-work. My father and mother, like a good many others, seem to think that I ought to get good marks in everything, and, what is more, they expect me to be interested in all my studies. I try to be, but their reasons do not convince me. In the first place, there is Latin. They tell me how important it is and what wonderful writers Horace and Cicero and Vergil were, and all that. Of course, I realize that the Latin authors wrote good Latin, but I can't see why I should be asked to read it or to enjoy it if I do.

"I live in a town where there are a number of what I should call intelligent people. Many of them are quite learned and even studious. Out of the whole population, however, I don't know of one who ever reads any Latin for the fun of it. We have a public library, and the books that my parents and others take out to read are mostly love stories, written in snappy, up-to-date English. The grown people of our town spend twice as much time reading cheap newspapers and magazines as they do anything else, and they are good, sensible men and women, too. What gets me is that they should expect me to enjoy Latin, when they don't enjoy it and would rather go to the dentist than read a page of it any time.

"Young people naturally pattern after their elders. Well, if I should pattern after mine, I should hate Latin and geometry and English composition and shouldn't care a cent about Shakespeare or Milton or Chaucer. I should be crazy about football, as I am, and should go to all the games.

"So we have what I should describe as a rather peculiar situation. I like football and baseball and novels and magazines and movies and automobiles, just as my parents do; but they say that I ought not to like these things and that I ought instead to be intensely interested in Latin syntax, ancient history, medieval English classics, and advanced algebra.

"What I want to know is this — if they say one thing and *live* another, shouldn't I go by what they *do* rather than what they *say?* If I live in a town where people are all reading in the papers about bootlegging, murder, and bridge parties and in the magazines about politics and sex, radium and radio, and in the library books about improper love affairs and complexes, why should I go off in a corner and read Shakespeare?

"I want to make my parents a proposition. When they organize their bridge club into a Shakespeare Club, I am willing and glad to become a member. I think I might enjoy it; and when they give up cross-word puzzles and spend an equal amount of time on reading Cicero's Catilinarian orations, which are just as hard, but probably more sensible, I might help them out a little if they got stuck, and enjoy doing so at that. And if the Men's Club wants to have a meeting on the History of the Early Roman Empire instead of on whether to have a three-tube or a six-tube set, why, I may begin to think history interesting too. There is one thing, I admit, that my parents and a lot of other older people in town enjoy that they are willing to let us younger people enjoy too, and that is music. We have our violins and saxophones and flutes, and they like to have us jazz away. They can even stand serious things like hymn-tunes and old-fashioned melodies.

"The whole trouble in our school-work is either that our parents expect us to be a lot more high-brow than they care to be themselves, or else they just want us to grind away at anything whatever that is disagreeable, so that our minds will be properly 'disciplined.' If the first case is true, I think they are asking a good deal more than they are likely to get. I am ambitious, but I don't expect to be much better than my father and mother. They are pretty near my ideal of what people should be.

"If the second case is the true situation, why should mental discipline be limited to schoolchildren? I don't see why older people shouldn't continue to discipline their own minds. If their minds are too old to be disciplined, they must be pretty well along toward mental dotage.

"I think the strongest force in guiding and molding the young is undoubtedly example, and in an age when our own parents do not themselves use or enjoy the culture that they ask us to acquire in school, they should easily understand how hard it is for us to become thoroughly convinced of its value."

Titus 1, 12 Still True. — The *Australian Lutheran* reprints the following interesting anecdote told by Dr. Zwemer, known the world over for his work among the followers of Islam: "When I first went to Arabia many years ago, I entered a shop in a town called San'a. I had with me a number of copies of the gospels and New Testament, and these I wished to offer to the people in the shop. There were Turks there and Arabs, and they were ready to buy the books; but the man who kept the shop tried to stop them. I overheard him whisper to some of the men: 'Don't buy these books, they are worthless. Their teaching is false.' At that time I did not know Arabic as well as I know it to-day. I did not feel able to give a long defense of the Scriptures. I was rather puzzled as to what I should do. But then a thought struck me. I turned over the pages of the Arabic New Testament till I came to the Epistle of St. Paul to Titus, chap. 1, 12. It reads in English: 'One of themselves, a prophet of their own, said, Cretians are always liars.' Now, the shopkeeper was a Cretian, that is to say, he was a native of the island of Crete. I handed the book to one of the Turks and said: 'Read this, will you? Read it aloud, so that everybody can hear.' The reading caused great astonishment. All the men exclaimed, 'True, true, that is true! We know it ourselves. Cretians are liars.' The Cretian shopkeeper was more astonished than anybody. He said he did not know that there was such a text in the Bible. The Turks and Arabs came to the conclusion that a book which could tell the truth about the Cretians probably contained much truth beside, and they bought the Scriptures. The Cretian himself bought a New Testament. That was the only time I have ever found any use for that text."

Glimpses from the Editor's Window.

From Canada comes the report that the United Church of Canada has made an amicable settlement concerning mission-funds and -institutions with the Presbyterian churches of Canada, which declined to enter the union. Two colleges, Knox and Montreal, were awarded to the "non-conforming" churches. With respect to the funds, we are told that about 78 per cent. were allotted the United Church and 22 per cent. the churches that are outside the union. It is certainly commendable that the matter was adjusted without litigation.

"The Ecumenical Council to be held in Rome in 1927 will add the dogma of the Assumption, or Miraculous Ascension of Joseph, to that of Mary," says the *United Presbyterian*. "The Pope has sent out a pamphlet, asking, 'Is it not right and proper that the whole holy family should be united in heaven in order to enjoy personal intercourse with one another? Since there are no relics of Joseph and Mary, we are justified in concluding that they left the earth miraculously. Is there any victor who on the day of his triumph would not wish his father to triumph with him?'"

N. L. C. B.

During two hundred years of Spanish rule the Filipinos never saw the Scriptures in their own language. During the first two decades since the United States assumed responsibility for their welfare, the American Bible Society has translated the Scriptures into eight chief languages used in the Philippine Islands. — *N. L. C. B.*

In connection with the 450th anniversary of the University of Upsala an exact photographic reproduction will be exhibited of the 187 sheets of the historic Ulfilas Bible. This unique document, artistically hand-painted in silver letters on red parchment by Bishop Ulfilas during the fourth cen-

tury, is almost the only known manuscript of the Gothic translation of the Bible. During the Thirty Years' War the Swedes found the Bible at Prague and carried it to Stockholm. Later the manuscript disappeared and was rediscovered in Holland. After the Peace of Westphalia it was purchased by the University of Upsala and returned to Sweden. [The Gothic translation was made in the fourth century, but the codex referred to dates from the sixth century. THEOL. MONTHLY.] — *N. L. C. B.*

From the *N. L. C. B.* we learn that in December, 1626, while the French government was persecuting Protestants, a Lutheran church was founded in Paris under the protection of the Swedish embassy and in the embassy chapel. Politics made it unadvisable to oppose this venture. Last winter the tercentenary of the event was celebrated by Paris Lutherans, Archbishop N. Soederblom of Sweden being present.

Mr. Hearst, who recently was made president of a League for the Suppression of Crime, delivered an inaugural address, in which he upheld the thesis that the state is guilty of murder when it executes a criminal. It will be interesting to watch his success at the head of his league.

Finland's population is said to be 90 per cent. Lutheran. Our readers are aware that Lutheran in this case has to be put in quotation-marks.

Dr. Kaftan, according to the *Freikirche*, says that the Missourians treat the question of authority in religion exactly like Rome, with merely this difference, that they put the confessional writings of the Church where Rome puts its own teachings. The learned gentleman is ill informed. With Missourians the Confessions of the Church are not the primary source of spiritual knowledge, but merely witnesses proclaiming what we as Lutherans believe. Our primary source of knowledge is, and must remain, God's Word, the Bible. As the *Freikirche* correctly says: "We accept the Symbols *because* they agree with the Scriptures." Dr. Kaftan, as well as many other people, does not distinguish between *norma normans* and *norma normata*.

In Graupen, Czecho-Slovakia, the Roman Catholic church was cleaned last summer, and when a piece of loose plaster fell from the wall, a painting came to light which, after obstructions had been removed, turned out to be a full-length picture of Luther. The church once upon a time was a Lutheran house of worship. The painting is said to date from the last decade of the sixteenth century. The *N. L. C. B.*, which contains this item, adds that the authorities have forbidden the priests to remove the painting.

We are told in *America* that of the many universities approved by the Popes in the Middle Ages there is to-day but one which has remained in allegiance to Rome, the Catholic University of Louvain. In the course of the remarks this encomium is voiced: "One of Louvain's most glorious pages is the steadfast opposition the university offered to Luther and the Reformers, it being the first of the great schools of the day to condemn the writings of the Reformer-friar." We may add that the professors of Louvain were responsible for the burning at Brussels of the first Lutheran martyrs, Heinrich Voes and Johann Esch.

An exchange says that two new cardinals were created by Pope Pius XI at the secret consistory of June 20. They are Mgr. Van Roey, Archbishop of Malines, Belgium, and successor to Cardinal Mercier, and Mgr. Hlonda, Archbishop of Poznan, Poland.

The *Christian Herald* recently carried an item that will strike a responsive chord in many a bosom. We can reprint it without further comment: "The dean of an Episcopal theological seminary, who recently resigned, says that those who try to follow the advice offered in these days have little time for anything else. He confesses a mild resentment at the many proposals and quotes a verse by an unknown poet as affording him some relief: —

"I'm thankful that the sun and moon are both hung up so high
That no presuming hand can reach and drag them from the sky.
If they were not, I have no doubt that some reforming ass
Would recommend to take them down and light the world with gas."

The devil has various ways of attacking the saving Gospel. In England he is using the Ultraconservatives for his ends, who are endeavoring to lead the Anglican Church back into popery. In Sweden and other countries he is employing the Ultraprogressives to undermine the truth which has made us free. In Satan's camp we see a remarkable instance of how extremes meet.

Some time ago Dr. A. H. Gage, of Vermont, a prominent Baptist clergyman, said: "The greatest foe of Christianity is controversy. Every time a church engages in controversy, it pays the penalty in the loss of a generation of Christians." How utterly untrue! Petty quarreling and bickering are indeed disastrous; but controversy, when carried on in defense of divine truth, does not hurt, but helps the extension of the Kingdom. Witness the controversy of Paul with the Judaizers and that of Luther with the papists!

Concerning the execution of witches at Salem in the days when Puritanism was in its glory, an exchange speaks a kind word for the people who were guilty of this fanaticism. It points out that, while nineteen persons were hanged in this persecution, not one was burned, as is so often asserted. The writer says: "The affair was a brief episode, covering about six months. Its brevity demonstrated in a negative fashion the fact that those New England Puritans were really in advance of civilization elsewhere. Legal execution for witchcraft was common enough in other countries, and it persisted after the Salem affair for twenty-four years in England, for thirty years in Scotland, for fifty-seven years in Germany, and for eighty-eight years in Switzerland."

BOOK REVIEW.

Die Bibel oder die ganze Heilige Schrift Alten und Neuen Testaments, nach der deutschen Uebersetzung Dr. Martin Luthers, mit in den Text eingeschalteter Auslegung, ausfuehrlicher Inhaltsangabe zu jedem Abschnitt und den zur weiteren Vertiefung in das Gelesene noetigsten Fingerzeichen, meist in Ausspruechen der bedeutendsten Gottesgelehrten aus allen Zeitaltern der Kirche. Nebst Holzschnitten. Zunaechst fuer Schullehrer und Hausvaeter, doch mit steter Ruecksicht auf das besondere Beduerfnis der Geistlichen und Theologiestudierenden. Herausgegeben von *August Daechsel*, Pastor zu Steinkirche bei Strehlen. Mit einem Vorwort von *Dr. August Hahn*, weiland Professor der Theologie zu Breslau und Generalsuperintendent der Provinz Schlesien. Erster Band: Die fuenf Buecher Mose. Handsomely bound. $3.25. (A. Deichertsche Verlagsbuchhandlung [Dr. W. Scholl], Leipzig.) Order from Concordia Publishing House, St. Louis, Mo.

This is the first volume of the famous Bible Commentary known as *Daechsels Bibelwerk*, reprinted now at a comparatively low price. As stated above, the volume contains the Pentateuch. The method which is adopted by the author is to insert parenthetically in the Scripture-texts comments on important or obscure matters, the text itself being easily recognized through the heavy type in which it is printed. In addition, short paragraphs are inserted here and there in small type, in which such points as could not be disposed of in a word or two are treated. That the comments are copious is evident from the size of this first volume, which, though it contains only the writings of Moses, nevertheless embraces 640

pages. The author writes as a professed Lutheran, in keeping with which fact he frequently quotes Luther and other prominent exegetes of our Church. In spite of its popular character the work everywhere gives evidence of sound and varied learning. Often it presents discussions at greater length in refutation of modern errors. While the commentary is not entirely unobjectionable in point of doctrine, it is so superior in this respect to commentaries that were produced in the Reformed camp that it deserves to be given a cordial reception. The remarks of the commentator are frequently strikingly apposite and felicitous, briefly disposing of erroneous views and bringing out the right view in strong relief. To give an example, with respect to the familiar Shiloh passage, Gen. 49, 10, the author rejects, first, the view that Shiloh is simply the name of a city (Silo); secondly, the view that the meaning of Shiloh is rest, quiet; thirdly, any other interpretation regarding Shiloh as a common noun. He says that the only view doing justice to the term is the one which regards Shiloh as a name for the Messiah. The difficult passage Lev. 11, 6, which classifies the hare as a ruminant, while it is a rodent, is explained on the basis of the movements of the mouth of the hare, which create the impression that it is a ruminant — an explanation adopted also by other Lutheran exegetes; for instance, by Dr. Kretzmann in the *Popular Commentary*. The value of the work is enhanced by maps and illustrations. In an appendix the Mosaic authorship of the Pentateuch is defended against the higher critics.

St. Mark's Life of Jesus. By *Andrew Sledd, D. D., Ph. D.* $1.00. (Cokesbury Press, Nashville, Tenn.) Order from Concordia Publishing House, St. Louis, Mo.

This book may be used with advantage by pastors and teachers who are expounding to their classes the Gospel of St. Mark. In choice, simple language the author relates the story of the life of Jesus as given in the second gospel, adding chronological, geographical, or historical explanations and comments wherever they are needed for the understanding of the book. What will prove of special benefit to the teacher is the clear outline which is presented and followed by the author. It seems that on the basis of such a book it ought not to be difficult for a pastor or teacher to arrange for his Bible class studying Mark's gospel a highly profitable series of lessons. While the reviewer does not agree with all doctrinal and exegetical statements made, he is glad to see that the author contends for the deity and redemptive work of Christ.

The Self-Disclosure of Jesus. By *Geerhardus Vos, Ph. D., D. D.*, Professor of Biblical Theology, Princeton Theological Seminary. $2.00. (George H. Doran Company, New York.) Order from Concordia Publishing House, St. Louis, Mo.

We are accustomed to seeing good books emanate from the precincts of Princeton Seminary, and the one before us is not an exception. In fact, I am inclined to say that this is one of the most helpful works that Princeton has given to the theological world in recent years and that it deserves a place beside Professor Machen's famous book *The Origin of Paul's Religion*. The writer, as the subtitle shows, discusses the "Modern Debate about the Messianic Consciousness" of Christ. The great questions

he treats are: Did Jesus lay claim to the title of Messiah? Did He conceive of Himself as the Christ? Did His disciples before His death recognize Him as such? What did He tell His followers and others about His person? To us, who accept the New Testament as the infallible Word of God, these questions appear so easy and the answers so evident that we might be inclined to think it ought not to be necessary to write a long book on them. But those who have kept abreast of critical discussions will perceive at once that here some of the essential points in the modern debate about Jesus are touched upon. Modern critics whose voices have been heard with attention and respect in colleges and universities have denied that Jesus ever taught that He was the Messiah, and they ascribe the idea of His Messiahship to His disciples. Other critics are willing to concede that Jesus laid claim to the Messianic title, but they say that He did not employ the term in the sense in which we use it. Our author sketches the controversies connected, on the one hand, with the names Colani, Weiffenbach, and Volkmar, who either prepared or directed the assault on the belief that Jesus proclaimed Himself the Messiah, and, on the other hand, with the names Johannes Weiss and Albert Schweitzer, who stressed the eschatologico-Messianic elements in the message of Jesus to the exclusion of almost everything else. The agnostic position held by Wrede, under whose hand the figure of Jesus became very shadowy and obscure, and various other theories are brought into view and examined. After this review and examination of critical opinions, extending through seven chapters, the great terms in which Jesus is spoken of in the gospels are considered: The Christ; The Lord; The Son of God; The Son of Man; The Savior. The final chapter treats of the Messianic death. Throughout his work the writer both exposes the erroneous assumptions of anti-Biblical critics and sets forth the teachings of Scripture on the points at issue. The enemies of evangelical truth are here met on their own ground. For those who would like to make a close study of the questions involved when the Messiahship of Jesus is treated no better book than the one by Professor Vos can be recommended.

William Tindale. A Biography. By *Robert Demaus.* Popular edition, revised by *Richard Lovett.* 561 pages, 5½×7½. $1.75. (Laymar & Barton, Nashville, Tenn.) Order from Concordia Publishing House, St. Louis, Mo.

In this large and well-illustrated volume the author tells the story of Tindale's life, with special reference to his translation of the Bible into English. The author "implicitly accepts" the testimony of contemporary authors and believes that Tindale, "shortly after his arrival in Hamburg (1524), proceeded at once to Wittenberg and there enjoyed personal intercourse with Luther." "For Tindale thus to come into contact with the strong, joyous faith of Luther, to hear his lion voice echoing through the crowded University Church of Wittenberg, or to listen to his wonderful 'table-talk,' as he sipped his beer in friendly, social intercourse, would be to have his whole soul inspired with courage, bravely to do whatever duty God had called him to, and to learn to repose with implicit confidence in the protection of the Divine Master whom he served. Tindale would have too much good sense not to avail himself of any advice which

Luther's experience could suggest for the successful accomplishment of his work; and safe at last from any danger of molestation, he settled down in Wittenberg to the steady prosecution of his long-contemplated task," "translating the New Testament into English." (p. 122.) His residence in Wittenberg lasted probably from May, 1524, to April, 1525. During this time "every available means of making his translation as perfect as the knowledge of his time could make it was sedulously employed. He had before him in his work not only the New Testament of Erasmus, with its Latin version, but the Vulgate and the German translation of Luther, all of which, as can be proved, he systematically consulted; some favorite expositors probably; and, without doubt, such grammars and lexicons of Lascaris, Craston, and others, as could be procured." (p. 125.)

Concerning the indebtedness of Tindale to Luther's German Bible, the author says, p. 154: "To any one who has enjoyed the opportunity of placing side by side the folio of Luther's German Testament, printed in September, 1522, and the quarto of Tindale, printed in September, 1525, the whole matter is clear at a glance. Tindale's New Testament is Luther's in miniature; the general appearance of the page is the same; the arrangement of the text is the same, and the appropriation of the margins, the inner one for parallel passages, and the outer for glosses, is also the same. Still further, what is of far more importance, although it is now for the first time indicated, the marginal notes, those 'pestilent glosses,' against which the indignation of the clergy was especially excited, have been to a large extent translated by Tindale from those of Luther. Not that Tindale translated like a servile imitator, whose intellect was too barren to be capable of originality; everywhere he uses his own judgment; sometimes he curtails Luther's notes; sometimes he omits them; often he inserts notes of his own, and these of various kinds, explanatory and doctrinal. Some of the longest of these marginal glosses, as well as some of those which most emphatically propound the doctrine of justification by faith, are original to Tindale; in other cases the words of Luther have been expanded and have formed not so much the source of Tindale's note as the nucleus out of which it has grown. Of the whole number of ninety marginal glosses which occur in the fragment of Tindale's quarto that has come down to us, fifty-two have been more or less literally taken from Luther, and thirty-eight are original."

Hence Tindale was not a mere borrower from Luther. If the translation itself is considered, "the genuine originality and independence of Tindale at once become conspicuous. . . . As he proceeded in his undertaking, Tindale had before him the Vulgate, the Latin Version of Erasmus, and the German of Luther, and in rendering from the original Greek, he carefully consulted all these aids; but he did so not with the helpless imbecility of a mere tyro, but with the conscious independence of an accomplished scholar."

As a literary achievement the author regards Tindale's translation as marking as important an epoch in the history of English literature as Luther's translation in the history of German. "At a time when the English language was still unformed; when it had not as yet been the vehicle of any great literary undertaking; when men of learning still looked upon it as an imperfect instrument, fit only for commonplace pur-

poses, Tindale showed that its capacity was unbounded; that in simplicity, majesty, strength, musical flow, ability to relate gracefully and perspicuously, to touch the feelings, to awe by its solemnity, to express the highest truths in the clearest words, it yields to no language, ancient or modern." (p. 162.)

Also the *Exposition of the Sermon on the Mount*, a commentary published by Tindale in 1532, shows traces of the influence of his great German contemporary. "In this same year, Luther had published in German expository sermons on the same theme, and it is quite clear that Tindale was acquainted with Luther's work and used it in the composition of his own *Exposition*."

In addition to the detailed story of the original of Tindale's Bible, Mr. De Maus's book supplies vivid pen sketches of the eventful career of William Tindale and of his martyrdom. GRAEBNER.

The Teaching of the Early Church on the Use of Wine and Strong Drink. By *Irving Woodworth Raymond, Ph. D.* 170 pages. $3.00. (Columbia University Press, New York.) Order from Concordia Publishing House, St. Louis, Mo.

While the Bible is the sole source and norm of doctrine, of faith, and of morals, all Christians are interested in knowing how the ancient Church received and applied the teaching of the Bible in any given case. The Prohibitionists, who hold that the Moral Law requires total abstinence and its enforcement not only by the Church, but also by the State, will surely be interested in knowing whether their views have the sanction, if not of the Bible, then at least of the ancient Church. The author found that, while there were treatises in abundance on the Bible's teaching on the topic treated, there were none that dealt with the teaching of the early Church as a whole. He has made an exhaustive study of the matter (the bibliography fills eight pages) and has presented the results of his research impartially. ("It is neither dry nor wet propaganda. Rather, it is an attempt to state in the words of the early Church what opinion she held concerning the nature and use of wine and strong drink.") He covers the first five centuries. After presenting the Jewish attitude ("Wine as a part of this beneficent creation is therefore necessarily inherently good and hence can be used legitimately by man. . . . Yet a right to use any or all of God's blessings may easily be abused. Such an abuse is the excessive use of wine, that results in drunkenness") as well as that of the Hellenistic-Roman world ("Temperance is a virtue usually joined with the three other cardinal virtues, wisdom, courage, and justice. . . . Abstinence from wine was so rare and unusual that its influence was negligible"), he treats his subject proper by first giving the teaching of the New Testament (that of the Old Testament having been given in the chapter "Ethical Contributions from Judaism"): "Jesus Christ saw nothing intrinsically evil in wine. . . . St. Paul regards wine as intrinsically good. . . . Drunkenness bars the entrance to the Kingdom. . . . If an individual, by drinking wine, either causes others to err through his example or abets a social evil, which causes others to succumb to its temptations, then, in the interests of Christian love, he ought to forego the temporary pleasures of drinking." Next he takes up the teaching of the Apostolic Fathers and, more fully, that of Clement of Alexandria, Basil, and Chrysostom, of Ambrose, Jerome,

and Augustine, together with the views of the Gnostics and the Manicheans, who taught that all matter was evil and that it was sacrilegious even to touch wine ("A Manichean who is gluttonous, though an abstainer from wine, is preferred to a Christian who is frugal, but drinks a little wine"). The following is his summary of the teachings of the Eastern Fathers, which also covers that of the Western Fathers: "In contrast to the heretical principle that matter is evil, these Christian writers uniformly affirm the goodness of wine as part of God's creation. . . . Excessive use of wine is an evil in itself and also leads to the sins of gluttony and drunkenness. . . . It is the duty of those Christians who easily succumb to the influence of wine to become total abstainers. . . . By abstaining from wine Christians, by their example, may keep their brethren from succumbing to the enticements of wine." Finally our author gives the regulations of the councils, church orders, and monastic rules: "While the canons do not contain any measures prohibiting the use of wine, they do include some specific regulations in regard to its use. In the Eucharist wine must be employed. Excessive use, resulting in drunkenness, incurs penalties, etc. . . . The ancient church orders contain only general provisions, which praise moderation and warn against the evil consequences of drunkenness. . . . The monastic world was a wine-drinking world. Hence rules demanding abstinence from wine are rare. Yet voluntary abstinence from wine was by no means unusual."

A few additional interesting items are here given. "*Tirosh* is a name given to wine in any stage of its fermentation. The attempt by Ritchie and others of the total abstinence group to prove that *tirosh* is not a beverage, but a vine-fruit, that is, some solid product of the vine like grapes, errs in both logical reasoning and careful exegesis. In Hos. 4, 11, *tirosh* is associated with whoredom and wine (*yayin*) as something which takes away the heart." "At the institution of the Lord's Supper wine was chosen as one of the . . . elements. There seems to be no valid reason for changing the opinion reached in an earlier chapter that all the wines used in basic religious services in Palestine were fermented." "Plato approves of drinking under proper regulations and for proper purposes. It is the proper function of the state and its accredited agents to regulate drinking."

E.

Redemption — an Anthology of the Cross. Collected and edited by *George Stewart*. 328 pages, 5¾×9. $3.00. (Geo. H. Doran Co., New York.) Order from Concordia Publishing House, St. Louis, Mo.

Upon reading the advance notices of this book, we were anxious to see it as the need of a good, up-to-date collection of poems on the Cross of Christ, or redemption in general, has long been apparent. When the volume came to our desk for review, it was eagerly taken up, but our disappointment grew as we paged through it. The beginning gave fine promise. The first selection is "Psalm XXII," followed by "O Sacred Head, Now Wounded," Bernard-Gerhardt-Alexander. Then come others of real merit, ancient and modern, including Eugene Field's "Bethlehem Town," Matheson's "O Love that Will Not Let Me Go," Clephane's "Beneath the Cross of Jesus," etc. The disillusionment of the reader comes when he finds included in the book many poems which exalt, not Christ Crucified, the Son of God and the Savior of the world, but Jesus the Man, the Sufferer,

the Martyr, the Hero, who left mankind an example of patient endurance. True, these poems, in most instances, are literary gems, but they preach a doctrine directly contrary to the Cross and are therefore unfit companions for those poems which truly present the Cross as the power of God unto salvation to every one that believeth. — Another objection we have to the book is that the price is too high. It contains only 207 poems, printed on heavy paper, with sometimes only one or two stanzas on a page. A more judicious typographical arrangement might have cut the number of pages considerably and thus also lessened the cost of the book. W. G. P.

Modernism: What It Is — What It Does — Whence It Came — Its Relation to Evolution. By *J. M. Stanfield.* 217 pages, 5×7¾. $1.50. (The Christian Alliance Publishing Co., New York.)

It seems that Modernism is going to be buried under an avalanche of printed matter emanating from a score of Fundamentalist publishing houses, some of them called into life for no other purpose than to print books opposed to the New Theology and the Higher Criticism. To the immensely lengthened list of antimodernist texts there is now added this book by a Tennessee layman. The various agencies for the dissemination of Modernism are listed and analyzed, frequently with apt quotation. Particularly valuable are the quotations which illustrate the extent to which Modernism has penetrated the denominations. Dr. L. S. Keyser has written introductory paragraphs. GRAEBNER.

Der Heilige. Rostocker Predigten von *Dr. Paul Althaus,* Professor und Universitaetsprediger. 60 cts.

Unser Glaube. Predigten von *Dr. Carl Stange,* Professor der Theologie in Goettingen. 90 cts. (C. Bertelsmann, Guetersloh.)

The two brochures contain sermons on vital present-day subjects; the first, six; the second, thirteen. Dr. Althaus's discourses relate to the difficult problems that confronted believing Christians during the trying times which followed the World War and are earnest admonitions addressed to the German people, penitently, patiently, and faithfully to seek God and to be loyal to His Word. Political and religious questions are frequently mingled, and the syncretistic spirit of the author crops out at various places. His views on the Church are hazy and indistinct and reveal the preacher's inadequate conception of this basic doctrine. The Gospel call does not ring out as clearly as it should in a crisis where Christ alone can save from despair.

Dr. Stange treats the basic truths of the religion of Christ in his sermons: *"Der Glaube Allein," "Ohne den Heiland gibt es kein Heil," "Die Gottverlassenheit des Gekreuzigten—unsre Versoehnung mit Gott,"* etc. We rejoice that sermons on such topics are being preached in Germany to-day. Yet Dr. Stange's discourses are characterized by glaring faults. They teem with half-truths and downright falsehoods, as, for instance, the following heresy: *"Und so ist es in der Tat ein uebereilter Schluss, wenn die Menschen meinen, sich um der Auferstehung JEsu willen der eigenen Auferstehung troesten zu koennen. Warum soll denn das, was ihm zuteil geworden ist, auch uns zuteil werden?"* (p. 31.) In 1 Cor. 15 Paul teaches the very opposite of what Dr. Stange here asserts. Similar denials of

Bible truths occur quite frequently in the volume; but these crude expressions of unbelief are not nearly as dangerous as are the more subtle faults of the sermons. Dr. Stange preaches grace weakly, because, in spite of occasional statements on the depravity of man and the condemnation of the Law, he does not feel sin deeply. He reasons speculatively and therefore fails to teach the Gospel Scripturally. In his sermon on the Reformation, "*Der Glaube allein*," this fact is brought out in a striking manner. Why Luther clung so tenaciously to the *sola fide* and what he means by *sola fide* seems to be *terra incognita* to Dr. Stange. The return to Scripture and Luther is the only way in which the question of sound, orthodox preaching in Germany can be solved. MUELLER.

The New Soul in China. By *George Richmond Grose*, one of the bishops of the Methodist Episcopal Church. $1. (The Abingdon Press, Cincinnati-New York.)

Bishop Grose is residing in China, hence he can be expected to be acquainted with conditions in that country, which is now the center of interest. The present crisis he ascribes to the awakening of the national spirit, certain other factors, of course, entering in. The war is a struggle "between the old autocratic, conservative *régime* and the new democratic movement." China needs Christ, he says. Unfortunately he disparages doctrinal teaching and hails Fosdick as one of the great leaders of the Church. The book is well written, but its conclusions often are not Biblical.

Religion in the Making. By *Alfred North Whitehead.* Lowell Lectures, 1926. 160 pages. $1.50. (The Macmillan Company, New York.)

These lectures are apologetic in so far as they defend and justify belief in doctrines of religion. But neither the definition of religion nor the defense of religion suggested in the book can satisfy the believing student of the Bible. To the author "religion is what the individual does with his own solitariness; the transition from God the void to God the enemy and from God the enemy to God the companion" (pp. 16. 17). The book consequently deals with naturalistic religion developed by man according to his individual needs, not on the basis of the truths inscribed into his heart, but from circumstances of his life or, as the writer says, "from the endeavor of mankind to interpret the great standard experiences as leading to a more definite knowledge than can be derived from a metaphysic which founds itself upon general experience" (p. 149). Religion is thus made an ever-changing value, depending on the individual's subjective interpretation of the experiences of life. In such a system of religion Christianity with its distinctive doctrines of God and salvation can have no place. MUELLER.

The Story of Philosophy. The Lives and Opinions of the Greater Philosophers. By *Will Durant.* 127th to 137th thousand. 589 pages, 6½×9½. $5.00. (Simon & Schuster, New York.) Order from Concordia Publishing House, St. Louis, Mo.

The author of this immensely interesting book spent, we are told, eleven years in preparing and three years in writing it. The response which it met from the beginning of its sale has been tremendous, and it is still one of the best sellers in its class. Three reasons make it de-

servedly so. First, the author has admirably succeeded in outlining and representing the principal philosophical systems since the time of Socrates. There is scholarship in the book without pedantry; depth without bombast; learning without technical display. Secondly, the writer has remarkably succeeded in showing the progress of thought, from age to age, in its historical and social background, and with the proper correlation to its genesis and development. Lastly, the author has composed his work in a style which is unusually fascinating, and he holds the reader spell-bound from beginning to end; he has taken philosophy from the clouds and brought it down to earth. The volume does not, of course, pretend to be a complete history of philosophy, nor does it purpose to supersede more detailed and specific works on philosophy; but for the lay reader, who wishes to do reading in philosophy, he has furnished a most useful guide, from which he will be able to gain much more than the mere rudiments of philosophy, namely, an excellent survey of the whole field. MUELLER.

The Standard History of the World. A narrative of political events and a record of civilization from the earliest historical period to the present, embracing a general survey of human progress and achievement, civil government, religion, literature, science and art. By *Israel Smith Clare.* Revised edition, under the editorial supervision of *Paul Leland Haworth, A. M., Ph. D.* Complete in ten volumes.

Many a pastor has been looking for a reliable history of the world in English which is at the same time condensed enough to serve the needs of a busy man. Incidentally, the set which a pastor desires for his library must not be too expensive, but must fit in with his budget for books. *The Standard History of the World* will meet all these requirements, or most of them, in a very excellent manner. To begin with, the binding of the books is of a kind to make them acceptable, in the one or the other form of binding, for any library. The material included in the entire set is as reliable as can be made at any time. There is no diffuseness, but every section and every paragraph is offered in a short and compact form, giving the gist of the information in language which is easily understood. The usefulness of the set is much enhanced by the use of side-heads in boldface type, as well as by a most excellent index for the entire set. Everything that the cultured person needs in the line of historical information, from the dawn of history to the year 1926, is here offered, and one will not easily hit upon a fact of note which has not been taken care of, although he may often differ with the editor as to opinions which he voices, particularly with regard to certain criticisms connected with the history of the World War. All the books which have appeared till now have shown a bias in one direction or another, and the chances are that the correct history of this great cataclysm will not be written for another generation or two. But even so, the actual historical material offered concerning the great war is correct as to dates and names. The reader will have to supply the proper judgment. As another feature of the set we would mention the many excellent photographic reproductions, and the clear maps which have been included, many of which were directly chosen for this work. Further information concerning the set will cheerfully be given by the publishers, Johnson and Hardin, Cincinnati, O. P. E. K.

The Statistical Year-Book.

Compiled by Synod's Statistician, the Rev. E. Eckhardt.

Every year the statistics of the Missouri Synod are becoming more complete and, therefore, more interesting. The value of these statistics lies not alone in the fact that they are a record of the past, but chiefly in the circumstance that they form a basis for well-directed effort in the future.

The *Statistical Year-book* for 1926, which has just left the press, is a composite picture of the affairs of our Synod, in its local as well as in its sectional, national, and international aspects. Like a mirror, it reflects the Church's external strength and weakness.

The activities of the Church have become so vast and ramified that it is hardly possible for one man or a single group of men to give the proper attention to every phase of the work. Synod, Districts, and congregations, therefore, elect committees, each of which is to give special thought and consideration to certain phases of the work.

Every thoughtful officer and every committee member will find in this compilation of facts and figures a great deal of food for thought. The men thus vested with responsibilities are the leaders, to whom their coworkers look for suggestions, for remedial measures, and for constructive policies. These are the men who, above all, will devote time to the study of the *Year-book*, as it is the only source from which they may obtain the information upon which to base their recommendations. However, not only officers, but every layman who is intent upon serving his Church with constructive suggestions should spend time in an analysis that is made possible by the data provided in the *Statistical Year-book*. Much of the progress of the Church is traceable to the assistance rendered by intelligent lay workers.

The book comprises 200 pages, measures 6×9 inches, and is bound in paper covers. The price is $1.00, net.

CONCORDIA PUBLISHING HOUSE,
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